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593 holding a small child in his lap or having an older one stand between his knees while he chatted with it. Children reciprocate parental affection. Often they were seen running toward father or mother who were returning home from gardens, fields, or trips. An 8-year-old girl chose as her project in school to knit a cap for her father. Parents proudly pointed at objects in the ruka that a child had made for either parent. "Mapuche idolize their children," said a non-Araucanian herbalist, who had been in all rukas in Alepúe area. "I have noticed that they allow children to do as they please at home. Seldom are children corrected and less seldom slapped or punished." No child was known to have been treated cruelly, except, on rare occasions, by an intoxicated father. One schoolboy whose father had deserted his family wrote in answer to the question, "Who is your father's favorite boy?" "My papa does not like his children."

Members of a family have affectionate interest in each other. When a family was preparing to be photographed, they all helped one another to look well groomed. One father helped a 19-year-old daughter place a silver headband properly on her head; another daughter fetched the mother's silver decorations; one of the girls told the 14-year-old brother to straighten his collar; the father made certain that the hats on the boys were properly tilted so that no shadows would darken their faces.

593 If a member of the family is sick, all other members are downcast. All stay in the ruka, and all will sit up most of the night. "I was in
● 758 a ruka recently," said a non-Araucanian herbalist, "where the mother had sat up with a sick child continuously for three days and three nights. She was so exhausted that she nodded in sleep even while I was telling her what to do for the child. I have seen the same thing many times." Children are absent from school whenever there is sickness in the family.

593 Having a favorite child is not customary. Children of school age, however, know that the youngest child is often a father's favorite, and the oldest or the youngest son, the mother's, but never to the exclusion of other children. An 11-year-old boy wrote: "My mama loves my oldest brother most, but she loves me much and I love her
[604] much." Informants were not acquainted with the *lloqo*, a special relationship between a boy and his maternal uncle, noted by Cooper's sources (1946, p. 724). An endearing name used by a small child when addressing its father, its mother, and its aunts, today—formerly its father's other wives—and also men to whom it owes love or respect is *chacha* or *chachai*. A teen-age son and an older one address their father as *chau* within the family circle. In general conversation

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pelts were used if additional covering was needed. All sleep in day clothes. "It is this that makes it so difficult for a school child that is a bed wetter," noted a teacher. 352 513

An Alepún man had heard his grandfather tell that formerly, in rare instances, a man made for himself a mattress. He laid bunches of grass parallel to each other and intertwined these with less coarse grass. A few families today have factory-made mattresses, especially if either parent of the family at one time worked in a Chilean home. Feather pillows are not used; anyone wishing to sleep with head elevated uses a rolled or folded poncho. A sick person was seen having the head elevated on a piece of wood covered with a poncho. Coverings are folded and laid aside when not in use. [158]

Low 4-legged stools, low benches, and log sections are used as seats. Shelves, attached to walls or suspended from rafters, and a table usually provide space for storing cooking and eating utensils, and movable containers. If containers hold food, they are often suspended in midair by means of vuqui from tie beams or fire raft, or are hung on pegs on walls or fire raft to keep their contents from animals, such as cats and chickens. An Alepún woman had made a shelf (18 inches long and 8 inches wide) by intertwining collidie sections of equal length with vuqui. 352 251

According to Cooper's sources, grain and other food supplies were stored in hill caves, on elevated platforms, and in hide sacks; potatoes were stored in bins within the hut (1946, p. 705). Today all storage is within the ruka; wheat is stored in bins, boxes, barrels, cloth sacks, or lamb-skin sacks, and occasionally in the traditional storage place, the canoa, a dugout tree trunk with closed ends. A canoa in use in Colluripe area was approximately two single arm stretches in length. Potatoes were seen being stored in boxes made of boards, in cloth sacks received in trade from Chileans, and in lofts in the back of the ruka. Lofts are made by placing planks on tie beams of rafters. "Potatoes are always stored farthest away from the fire."

Today, containers for storage, other than bins, barrels, boxes, canoa, and sacks, are traditional baskets (lilliko and chalwe), netted bags of various sizes (wiñi), dried gourds, pannikins and udders of cattle and sheep, earthenware olles and clayware, wooden dishes, factory-made porcelain, enamel, and galvanized dishes and pails. In some instances a piece of cloth tied by opposite corners served as a container, also.

CLOTHING

A 70-year-old Pangipulli man listed the following as a complete outfit of clothing for a man—and a boy as well—when he (the in- 241